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story of Jesus is told in ten chapters: (i) "The Beginning of the Gospel of Jesus the Messiah"; (ii) "Teaching the Disciples"; (iii) "Unbelief and Opposition"; (iv) "Healings and Parables"; (v) "Jesus' Way of Life"; (vi) "Thou Art the Messiah!"; (vii) "The Journey to Jerusalem"; (viii) "Teaching Daily in the Temple"; (ix) "The Last Words"; (x) "Jesus Lifted Up."

The method of the author is to consolidate the narrative of all three Gospels into a single account, keeping to the general Markan order, preserving in the main the archaic style of the A.V. and R.V., but shortening up the accounts considerably, and modernizing the diction in a small degree. An unsatisfactory chapter in the book is the second, where in only five pages the author puts together parts of the Sermon on the Mount with the two parables of the Unjust Judge and the Friend at Midnight, in an arbitrary miscellaneous arrangement of the sayings. A similar conglomerate is given in the fifth chapter. The miracle stories of the gospel are reduced to ordinary events by a thorough rationalizing process. But the birth and resurrection stories are put into an appendix, and called "the chief part of the more obviously legendary material." Indexes make it possible for the reader to locate in the book any particular gospel passage, and to observe what passages have not been used in the reconstructed narrative. Another part of the volume (pp. 134-210) contains "Notes" on the life of Jesus, as presented. Their purpose is to explain the author's selection and treatment of the canonical material, and to furnish a brief commentary upon the new text.

This kind of book and this interpretation of Jesus may be of considerable assistance to the general reader who is taking up the historical study of Jesus. There are fundamental historical problems of the Synoptic Gospels that go much deeper than this reconstruction suggests. And one doubts whether this detailed rationalizing of the miracles is the best way to explain them; certainly it takes the meaning and force out of them as understood by the first Christians.

The Book of Revelation. By John T. Dean. New York: Scribner, 1915. Pp. 191.

A new volume of the "Handbooks for Bible Classes," which has to its credit many useful manuals for the general reader. The Book of Revelation is no longer a mystery to the New Testament scholar, who now knows how to account for and to understand its dramatic ideas and expressions. Like many another book of Jewish religious thought, and like many a passage in the Gospels and the Letters of Paul, it sets forth the vivid eschatological faith of Judaism and primitive Christianity in the first century A.D. The intense dissatisfaction with human sin and world-evil led these people to believe ardently that God was about to inter-

vene by his divine power, to overthrow all imperfection, and once for all to establish perfection in a new age, when the Kingdom of God would fulfil righteousness upon a renewed earth free from sin and evil. The Book of Revelation gives this vivid, realistic expectation of the Christians a classic expression. The fierce condemnation of the Roman Empire by idealistic Christianity here burns hotly, and hopes blindly. We read the book but little and we find its doctrinal and homiletical usefulness quite limited.

But some will wish to study out the historical origin, meaning, and function of this striking book. To them the present volume may be a competent guide. A full and excellent introduction describes the political situation which exasperated the Christians and drove them to eschatological vision, the Jewish type of literature to which this apocalyptic writing belongs, and the purpose which the Book of Revelation was designed to serve. In the developing conflict between the Empire and the Church, which had already brought severe persecution and martyrdom upon the Christians, they must be encouraged to stand fast for their new faith, and to find assurance in the belief that God was about to overwhelm the Empire by his might, in order to give the Church victory, peace, and bliss. After the introduction, the author furnishes a brief running commentary upon the English text of Revelation; his comments represent the best interpretation that is now being given to this New Testament book. A valuable volume to use in conjunction with this one by Mr. Dean is that of Professor Porter, *The Messages of the Apocalyptic Writers* (Scribner, 1905, \$1.25).

The Westminster Version of the Sacred Scriptures. The New Testament, Vol. I, Part II, The Gospel According to St. Mark. By Joseph Dean. New York: Longmans, 1915. Pp. xvii+73. \$0.50. Vol. IV, Part III, The Apocalypse of St. John. By Francis Gigot. New York: Longmans, 1915. Pp. xxiv+54. \$0.50.

The name "Westminster" suggests Protestant Christianity, but as a matter of fact this series represents Roman Catholic Christianity, and carries the official *imprimatur* of the church. The particular volume that contains the announcement of the purpose and method of the series being as yet unpublished, we judge from these volumes themselves what is being undertaken. The New Testament is here presented to the reader book by book, in small volumes with pasteboard covers in excellent type, with a brief account of the author, date, purpose, and style of the work, and with the English text of the book analytically outlined and openly

printed. At the foot of the page, in small type, is a commentary. The purpose of this publication is no doubt to make the Bible more readable, and it certainly accomplishes that. It also makes the Bible more intelligible, with its outline of the book's contents and its helpful notes on the meaning of the text. We have represented here the best biblical scholarship of the Catholic church, and to Catholics these volumes are to be highly recommended.

The Social Teachings of the Jewish Prophets.

By William Bennett Bizzell. Boston: Sherman, French & Co., 1916. Pp. 237. \$1.25.

Sociology is a term used to cover a multitude of sins nowadays. The preface of this "study in biblical sociology" reads well. We are almost led to expect from the author what has thus far not been given us by anyone, namely, a reasoned statement, scientifically oriented, of the sociological significance of the biblical literature. However, upon taking up the text itself, we are sadly disappointed. We are almost led to doubt whether the author knows anything about either biblical or sociological science. When we read for example, on p. 14, "The many public addresses found in Deuteronomy are explained with least difficulty by accepting them as being Mosaic deliverances," we can scarcely believe our eyes. Again, on p. 19, we are told that Israel never had a mythology.

What we have here is an uncritical use of critical tools. On top of the lamentable deficiency in scientific method the book is swamped beneath a host of inexcusable errors in spelling and the like. One wonders how the text ever got past a proofreader of ordinary intelligence, let alone the author. For example, Ahijah everywhere appears as "Abijah." *The Living Messages* of G. Campbell Morgan, who is soberly cited as an authority on biblical interpretation, at times appear in chameleon-like fashion as *Morgan G. Campbell's "Living Messages."* We are confidently assured, on p. 104, that an Assyrian inscription confirms the biblical statement that "an angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand." Would that Mr. Bizzell would publish that inscription.

The Religion of Power. By Harris E. Kirk.

New York: Doran, 1916. Pp. 317. \$1.50.

The contents of this book composed the James Sprunt Lectures delivered in 1916 at Union Theological Seminary, Richmond, Virginia. The author is the pastor of the Franklin Street Presbyterian Church, Baltimore. The subtitle of the book is: "A Study of Christianity in Relation to the Quest for Salvation in the

Graeco-Roman World, and Its Significance for the Present Age." The definition of religion which is basal to the author's argument is "the effective desire to be in right relation to the Power manifesting itself in the universe" (p. 50). The permanent religious need of mankind includes four elements: a sense of dependence, a sense of alienation, a desire to atone for the wrong, and the craving for a human expression of God. This is summed up in the expression, "a quest for safe conduct." In the Graeco-Roman world various experiments were made in that quest. First, there was the experiment of ritual observances illustrated by the various mystery cults. Secondly, there were the various ethical speculations of the Greeks and the Romans, and here the author gives a fine summary of ethical theories contemporary with early Christianity. Thirdly, there was the experiment of legal obedience on the part of the Jews to the law which they regarded as revealed. The author asserts that these attempts all failed to bring satisfaction to the religious needs because they lacked in moral dynamic. The age was rich in ideas, but lacked power. *Gnosis* needed to be translated into *dynamis*. The reason for the success of Christianity was that it brought satisfaction for the religious needs in a person, Jesus, whose bodily resurrection was the proof that he possessed the needed dynamic. The latter portion of the book consists of an argument that the need of today is precisely the same as was the need of the Graeco-Roman world—for a religion of power—which the author interprets in terms of a theology which is decidedly Calvinistic.

Leavening the Levant. By Joseph K. Greene.

Boston: Pilgrim Press, 1916. Pp. xii+353. \$1.50.

Among urgent world-problems are those pertaining to the Near East. The average intelligent reader wants condensed, luminous, trustworthy statement. This can come only from those who know the entire field in detail. Such a book is Dr. Greene's *Leavening of the Levant*. The author was fifty-one years a resident in Turkey. He knows the languages, he saw the passing events, he experienced the trials and bitterness of missionary life in those days of severe testing. Dr. Greene begins with a general survey of Turkey—land, people, Armenian question, Young Turks, Mohammed. He then surveys American missions, pioneers, their attitude toward oriental churches, leading factors, the necessity of forming a Protestant community. Then follows a review of the educational system—high schools and colleges for girls and boys, colleges for men, theological schools. The volume closes with matters miscellaneous and personal. There are thirty-four illustrations and two maps.